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To the Graduate Program:

This project, entitled "An ESP Program to Improve Pronunciation and Cultural Awareness in International Priests" and written by Reinaldo Mendoza, is presented to the Graduate Program of Greensboro College. I recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts with a Major in Teaching English to Speakers of Other Languages.

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We have reviewed this  
project and recommend  
its acceptance:

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AN ESP PROGRAM TO IMPROVE PRONUNCIATION  
AND CULTURAL AWARENESS IN INTERNATIONAL  
PRIESTS

Presented to  
the graduate Program  
of  
Greensboro College

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in  
Teaching English to Speakers of Other Languages

by  
Reinaldo Antonio Mendoza Lopez

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Advisor: Dr. Michelle Plaisance

## **Abstract**

This is an ESP project to improve international priests' pronunciation by studying vowels and consonants production from liturgical prayers. The Hispanic community has increased in South Carolina and some international priests have come to help. They need to be fluent in English and perform the service not only in Spanish but also in English. The project utilizes the actual liturgy to develop pronunciation activities. This project has 12 sessions. Each one starts with a prayer. Participants must record it at the beginning and at the end. The guided activities for this project also involve metacognitive techniques as repetition and consciously thinking about pronunciation. A set of sound is studied in every session, and priests discover why they are troublesome for Spanish speakers. This project selects sounds that some scholars have found it difficult for Spanish speakers. The participants are exposed to some cultural issues of the American and Hispanic communities. Some of the topics deal with political and sociolinguistic topics. Among them, the project teaches about greetings, proxemic, implicit biases, and structural racialization. With those topics, this project looks to create an awareness of the contexts where those prayers are used.

## **Dedication**

I would like to dedicate this to my family that is always there for me, to my wife for her unconditional love and support and to my children, Carlos and Mariangel, for giving me courage. They have endured this process and can see the results now. I also want to dedicate this to my parents, Maria, and Carlos for teaching me to be perseverant. Finally, I want to dedicate this to my brothers and sisters, Carlos, Mirna, Angel, and Rosalia for always being with me. Gracias a todos.

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## **Chapter One: Introduction**

I have worked in ESL in North Carolina for three years and taught Spanish in South Carolina for five years. Currently I am working for the diocese of Charleston as coordinator of the School of Faith for the Hispanic Ministry. This is my second year in this position. During this time, it has come to my attention that there is a lack of clergy to serve the growing Hispanic communities around the state. I have observed two ways to cope with this situation. One is to bring international clergy that can speak English and Spanish from several countries. Most of these pastors come from Latin American countries. Others come from Africa or the Philippines. As I strive to coordinate a faith formation program for the Hispanic community, I must work with those priests to teach the program in Spanish. Nevertheless, they come to help with the Hispanic community; they are required to master both languages: Spanish and English. For those who do not speak English, they are placed in ESL classes in universities. These classes are geared toward teaching English and second language acquisition. There is no attention paid to liturgical language in English. Although the program that I coordinate is in Spanish; I have found a need for improvement in English pronunciation and cultural awareness in some international priests.

There is a reason to bring international clergy. The Hispanic community in South Carolina has increased a lot for Charleston diocese. As evidence, “Hispanics made up about 40 percent of the [Catholic] Church in the United States in 2016” (What's driving the growth, 2018). This shows a need to serve the Hispanic community in English and Spanish. Older generation and newcomers need services in a language they understand, and younger generations prefer services in English. In South Carolina, according to *The Catholic Miscellany*, “There are

communities that have had an increase of 70 percent as St. Gregory, the Great in Bluffton” (What's driving the growth, 2018). This shows the need to bring Spanish speaking priests; but at the same time, these priests must also serve the Anglo community. They must learn to live in America. The goal of becoming fully acclimated implies that priests must have a full command of English. They must perform all the rites in English, as well. They must master English to manage a parish. Anglo parishioners sometimes complained about a priest’s heavy accent that makes sermons and homily difficult to understand. Therefore, this project provides a solution to some problems that some international priests face as they are relocated to America.

This English for Specific Purposes (ESP) project aims to help those international priests. It teaches some pronunciation aspects as well as some cultural points of the Hispanic and American communities. Its pronunciation section teaches vowel articulations and a set of troublesome consonants for Hispanic speakers. Its cultural section provides an appreciation for both cultures: American and Hispanic. To do this, the project integrates a cultural snapshot about both cultures. In short, this ESP project is designed for international priests who need to better their pronunciation skills and an awareness for both American and Hispanic cultures.

Technology plays a great part in this project. The project is offered online because the international clergy in South Carolina is assigned to churches around the state. This situation makes in-person sessions difficult for most of them. Due to this factor, this project uses a classroom platform and applications related to it. The activities are divided into synchronic and asynchrony ones. On Google Classroom, the instructor can upload PowerPoint presentations, videos and give feedback. Priests will be able to upload their presentations, videos, and tasks. In a word, the use of technology helps this project to enhance priests’ performances in their L2.

This ESP project teaches the pronunciation of religious ceremonies and incorporates cultural issues. I taught classes for ESP programs for computers, medicine, business, and tourism at a university level in Costa Rica. This work will be what I did then, but the content will be religious. In the church, there are many prayers that international priests must say aloud in English to the congregation. Nevertheless, these ceremonies and texts cannot be separated from the cultures that created them. Cultural issues must be addressed in this project because of many reasons. For instance, priests are treated different depending on what culture they work with. In Hispanic communities, priests are highly respected and their involvement in the community is expected. When a priest does not conform to these norms, some Hispanic members stop coming to church. Another example is that some priests come from areas where they behave like little kings in their parishes, behavior that will not be acceptable in America. In some underdeveloped countries, there is a treatment towards women that is not tolerated in America. Consequently, this ESP project provides tools for international priests to understand cultural contexts and the pronunciation of liturgical texts properly.

For the reasons explained above, this ESP project for international priests enhances their liturgical performances and interactions with Hispanic and Anglo communities. This project has lessons that will focus on two main areas: pronunciation and culture. The intended students have already been in ESL classes. Each lesson has the following structure: Activation of previous knowledge (Dona & Conyers, 2016), input, activities, assessment, and a close-up. After a warm-up, the instructor presents a set of sounds to study (Victoria, Rodman, & Hyams, 2003). These sounds are highlighted in religious texts to design activities. The text transcriptions in IPA are used to assess progress in the target sounds. Tasks have been developed through three different types of activities: controlled, semi-controlled, and autonomous (Short, Becker, Cloud,

Hellman, & Levine, 2018). In addition, the project has different types of grouping to engage students. Within each lesson, a cultural capsule is presented. For example, lesson one teaches the meaning of culture by using the metaphor of the iceberg (Concepts and theories , 2015). other topics are greetings, personal space, communal versus individual perspectives, direct versus indirect, concept of time, and codes (Rapaille, The culture code, 2006) in both cultures. In conclusion, I have designed a project that improves international priests' pronunciation as well as their cultural awareness to enrich their religious services.

## **Chapter Two: Review of Literature**

This chapter reviews three main theoretical components that will be the backbone of this ESP project: educational approach, pronunciation descriptions, and culture. First, the educational approach to this project looks at teaching English for specific purposes (ESP). In this section, a study of the background and characteristics of an ESP project is provided. The project continues with a consideration of the approaches to engage students. Lastly, on this component of education, there is an analysis of metacognition theories. The second component is pronunciation. This section reviews theoretical perspectives on teaching pronunciation and a description of sounds to improve priests' articulation. Finally, the third theoretical component for this project is cultural issues. It ponders definitions, biases, codes, and microaggressions.

### **ESP Approach**

English for Specific Purposes (ESP) is an approach to language teaching that concentrates on a specific content area. Johns (2013) defined it as “the teaching and learning of English as a second or foreign language where the goal of the learners is to use English in a particular domain” (p. 2). ESP is divided into English for Academic Purposes (EAP) and English for Occupational Purposes (EOP) (Dudley-Evans & Maggie-Jo, 2012; Hutaurok, 2012; Irshad & Anwar, 2018). This last division is further subdivided into business English, professional English, and vocational English (Hutaurok, 2012).

The main reason people studied a language before the 1940s was because it was considered a sign of an educated person according to Hutchinson and Waters (1987). Hutchinson

and Waters (1987) set the early origins of ESP at the end of War World Two for several reasons. Those times were characterized by advances in science, technology, and commerce with most scientific publications written in English (Hutchinson & Waters, 1987). Therefore, these advances created a need to learn English for specific fields such as medicine, engineering, business and so forth. Later, Smoak (2003) asserted that “in the 1960s, ESP practitioners believed their main job was to teach the technical vocabulary of a given field or profession” (p. 23). Many programs took the approach that it was only necessary to work just on technical vocabulary.

This position changed as new approaches to teaching English and linguistics appeared. As Widdowson (1987, as cited in Hutchinson & Waters) affirmed, “the new studies [on linguistics] shifted away from defining the formal features to discovering the ways in which language is used in real communication” (p. 7). These new ideas changed the emphasis from teaching grammatical structures and sound descriptions to communication processes (Flowerdew & Peacock, 2001; Hutchinson & Waters, 1987). With the communicative approaches, communication became a key element to learning a language.

Educational psychology developed new perspectives too. Learners were seen to have different needs and interests. Thus, this focus on learners’ needs made an impact on ESP courses too. ESP became a student-centered approach (Ghafournia & Sabet , 2014). Needs analysis, according to Brown (1995), required “the systematic collection and analysis of all subjective and objective information necessary to define and validate defensible curriculum purposes that satisfy the language learning requirements of students” (p. 36). In an ESP program, learners are taught a set of skills that they currently need in their work or will need in their professional career (Day & Krzonowski, 2011). The objective of a needs analysis is to select content that will

progress orderly from an initial stage to a more specialized one (Liu, Chang, Yang, & Sun, 2011). This historical development of ESP reinforces the relevance of this project because it is focused on priests' needs. It improves their liturgical language skills, and it moves from vocabulary to other features of language such as context and culture.

ESP programs mostly work with adults. Ghafournia and Sabet (2014) asserted that ESP is a "flexible adulthood-oriented" (p. 2) approach. This project is designed for adult priests who need a flexible schedule and to progress at their own pace. "ESP and AE (Adult Education) programs share many similar perspectives such as learners' autonomy, motivation, self-confidence, self-directed learning, and so forth, which cannot be underestimated" (Ghafournia & Sabet, 2014, p. 2). At the same time, ESP teachers need to be flexible and take an interest in their students' profession (Dudley-Evans & Maggie-Jo, 2012). For this reason, the project design, materials, sessions, and tasks are appropriate for adults.

Some scholars pointed out that ESP must go beyond students' needs. For example, Dudley-Evans (1998) affirmed that "ESP, however, requires much more than an acknowledgement of the importance of needs analysis" (p. 5). He recognized that though need analysis is the first step, a more careful analysis of the genres and languages involved in the activities is required (Dudley-Evans, 1998). A genre is "a specific type of communicative event with a particular communicative purpose recognized by its users, or discourse community" (Flowerdew & Peacock, 2001, p. 15). This project employs these two constructs, discourse and genre, by utilizing liturgical texts, and the use of them in public. Ruiz-Garrido, Palmer-Silveira, and Fortnet-Gómez (2010) added that an ESP approach uses a "special discourse used in specific settings by people sharing common purposes" (p. 1). The ESP project must not just study terminology; it must actually involve rules of discourse. Swales (1990) defined a discourse

community as having six characteristics: “a set of common public goals” (p. 24), “mechanism of intercommunication among its members” (p. 25), “one or more genders” (p. 26), “mechanism to provide information and feedback” (p. 26), “some specific lexis” (p. 26), and “members with a suitable degree of relevant content and discorsal expertise” (p. 27). The project works with religious terms and religious discourse rules to interact in English. Priests must interact using those characteristics in their discourse community. Hyland (2006) stated “It [ESP] involves learning a specialized discourse for reading and writing, for presenting orally” (p. 38). For this reason, the project teaches priests specific religious discourse in to read, write, and speak with their community. In short, this project highlights some basic prayers that must be proclaimed aloud as part of that religious community and gender. Gender, discourse, and context are frame within a broader frame, culture that will be discussed later.

ESP teachers are usually responsible for selecting material for the class. This involves adapting texts (Dudley-Evans, 1998). For this project, there is no published textbook so most of the texts used will be adaptations of liturgical books. There are no commercial textbooks to teach liturgical English. Thus, the pronunciation activities are based on the actual prayers from the lectionary, Gospel book, and Roman Missal. Therefore, this ESP project has most teacher made activities because of its very specific purpose.

## **Pronunciation**

Pronunciation is the second theoretical pillar for this project. “The field of modern language teaching has developed two general approaches to the teaching of pronunciation: (1) an intuitive-imitative approach and (2) an analytic-linguistic approach” (Celce-Murcia, Briton, &

Goodwin, 1996, p. 2). The first phase is based on the individuals' ability to imitate sounds. The second position will use aids like a phonetic alphabet and descriptions to assist in learning sounds. This project uses both stands. Though through the last decades, one is often preferred over the other. For this project, activities may be based on both imitation and graphical representations.

The research on teaching pronunciation has gone through various stages. For the Grammar Translation and reading-based approaches, pronunciation was not relevant. Beginning in the 1940s and 1950s, with the advent of the Audiolingualism, pronunciation became very important (Celce-Murcia, Binton, & Goodwin, 2006). During the 1960s, for the Cognitive Approach, language was not a result of a habit, so pronunciation was not emphasized (Celce-Murcia, Binton, & Goodwin, 2006). In the 1980s, the Communicative Approach held that communication was the primary purpose of language (Celce-Murcia, Briton, & Goodwin, 1996). This assumption brought a new interest to pronunciation because when a word is mispronounced, it can cause communication problems (Celce-Murcia, Briton, & Goodwin, 1996). Nonetheless, many approaches have techniques that can be useful for this ESP project. In sum, this ESP project takes an eclectic approach to teach pronunciation and uses techniques to benefit international priests' oral production.

ESP courses are usually intended for adults. Leaver, Ehrman, and Shekhtman (2005) pointed out that researchers have found that children learn to pronounce words better in a foreign language than adults. "Most adult English language learners have accents. Nevertheless, they can improve their pronunciation. It just does not happen easily or quickly" (Leaver, Ehrman, & Shekhtman, 2005, p. 19). Students may find difficult to follow an oral example. Prator and Robinett (1985) affirmed that just listening and imitating sounds, learners will fail regardless of

how many times a teacher pronounces a word or sentence, as the students will not say it exactly as the teacher does. Praetor and Robinett (1985) explained that “people learned most things better through the eye than through the ear” (p. 2). This fact supports the use of a visual representation of sounds to improve pronunciation. For this project, the International Phonetic Alphabet (IPA) is used as a tool to create a graphic representation of some sounds.

This ESP project applies linguistic theories to the teaching of pronunciation. The first question in teaching pronunciation is “whether or not to incorporate phonemic transcription in instruction” (Celce-Murcia, Binton, & Goodwin, 2006, p. 40). For this project, both transcriptions and highlighted sounds are used to explain sounds. A descriptive approach to phonetics and phonology is used to define the components of the English sound system. Fromkin, Rodman and Hines (2003) defined phonetics as “the study of speech sounds” (p. 232), and phonology is “the study of the ways in which speech sounds form systems and patterns” (Victoria, Rodman, & Hyams, 2003, p. 273). This project also employs some linguistic concepts such as phonemes, allophones, vowels, consonants, consonant clusters, and minimal pairs. While students are not required to learn those concepts, they are provided as a frame for using the IPA and to represent sounds. In practice, this project uses more pedagogical explanations than linguistic ones. With a pedagogical explanation, this project means to provide explanations at the students’ level and for the purpose of understanding the production of a sound.

The first pronunciation elements that this project studies are vowels and consonants. Yoshida (2014) defined vowels as “sounds in which the air stream moves out very smoothly because there is nothing blocking or constricting it” (p. 21). The main characteristic of vowels is that the current of air is not stopped by any part of the vocal tract (Victoria, Rodman, & Hyams, 2003). In general, students of English know the five fundamental vowel sounds. For Spanish

speaking priests, this project describes six other English vowels, that Spanish does not have, as phonemes. Those vowels “are represented by symbols unlike those of the ordinary Roman alphabet: /I/, /ε/, /æ/, /ɔ/, /U/, and /ə/” (Prator & Robinett, 1985, p. 11). The other main components of sounds are the consonants. The number of consonants in each language varies. For this project, I identify some consonants that do not exist in the students’ L1. Yoshida defined consonants as “sounds in which the air stream meets some obstacles in the mouth on its way up from the lungs. The air stream is bumped, squeezed, or completely blocked” (Yoshida, 2014, p. 21). For the project, the following consonants and consonant clusters are studied: /m, n, ŋ/, /b, v, f/, /θ, ð/, /l, r/, /s, z, ʃ, tʃ/, /w, y/, and /rd, rt, rl/. Therefore, this ESP project focuses on some vowels and consonants to improve international priests’ pronunciation.

After vowels and consonants of English are presented in this project, some suprasegmentals features may be studied too. Yoshida (2014) defined suprasegmentals as “these aspects of pronunciation, which affect more than just a single sound (p. 24). Sounds cannot just be produced in isolation because in real life, they are affected by the suprasegmentals such as rhythm, intonation, and word stress (Prator & Robinett, 1985). The aim of this project is limited to some suprasegmentals as word stress and sentence stress.

As this ESP project aims for pronunciation improvement, thinking processes must be considered. Metacognition “involves thinking about one’s thinking or cognition, with the goal of enhancing learning” (Donna & Conyers, 2016, p. 8). It involves a series of skills that teachers can show their students through the lessons. The teachers’ goal in metacognition is to guide students to consciously employ cognitive strategies. For Dona and Conyer (2016), “[T]eaching students to be metacognitive involves building their knowledge about cognition and their ability to take charge of their brainpower” (p. 11). Dona and Conyer (2016) also presented other skills

associated with metacognition as: executive functions (the brain processes and mental faculties), higher-order thinking (to analyze, to synthesize, and to transfer knowledge), self-regulation, and self-directed learning and mindfulness (to focus one's consciousness on feelings, thoughts and actions). With metacognitive strategies, priests can better produce and acquire new sounds.

Another component of metacognition is memory. Dirksen (2012) described the use of memory as follows: "remembering is a necessary first step, but you need to be able to retrieve, manipulate, combine, and innovate with the information you remember" (p. 84). She continued explaining that this is divided into: sensory memory, short-term memory, and long-term memory (Dirksen, 2012; Hammond, 2015). Thus, this ESP project develops activities that can move information from short-term to long-term memory by engaging students in meaningful activities. Herrera (2016) quoted Chamot and O'Malley who "summarized three broad learning strategies: cognitive, metacognitive and social /affective" (p. 43). Aside from those theoretical positions, Hammond (2015) asserted that "teaching is not just a set of engagement strategies. Instead think of it as mindset, a way to look at the world" (p. 52). Consequently, an ESP project must also reflect on the broader scope, culture.

## **Culture**

The third pillar for this ESP project is culture. Culture has many definitions and interpretations. According to Dudley-Evans and Maggie-Jo (2012), ESP work must recognize cultural differences, both in academic and professional worlds. In addition, culture cannot be separated from its language. A language is the way in which cultural values, beliefs, and literature (informal and formal) are expressed (Jackson, 2014). Therefore, as a student acquires

any language, its culture must also be taught. In this ESP project, there is a section for cultural analysis in each lesson.

There are several metaphors that describe what culture is: The Iceberg, the Onion, the Tree, and the Dune models, to name a few. From these models, some patterns can be traced to come to the understanding that culture is deeper than just food, music, and traditions. All those models show that explicit culture is the observable part in each metaphor and the implicit culture is the hidden part of the model. The Iceberg Model presents a more dynamic comparison for it also represents the strength and the dangers that can be faced when cultures clash.

The concept of culture has evolved through time. Corbett (2003) traced cultural investigation as: “beginning with the late 19th and early 20<sup>th</sup> century anthropologists: Franz Boas (1911), Edward Sapir (1958) and Benjamin Lee Whorf (1956)”. (p. 7). They were concerned with Native American languages (Corbett, 2003). Boas produced studies on grammar, and Whorf made connections between language and thought (Corbett, 2003). Jackson (2014) provided Tylor’s culture definition as “that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any capabilities and habits acquired by a man as a member of a society” (p. 50). This is a broad definition, but it portrays culture as a fixed element. Then Jackson (2014) quoted Kroeber and Kluckhohn defining culture as “patterns, explicit and implicit of and for behavior acquired and transmitted by symbols.” (p.50). Some other elements of culture are cultural schema, cultural scripts (a type of schema), race, and subcultures (Jackson, 2014; Hammond, 2015). Cultural schema is “a mental structure in which our knowledge of the world is organized so that it can be efficiently used in thinking, communication etc.” (Jackson, 2014, p. 58). These schemas are varied and cannot be clearly described, but they show how some

ideas may be perceived by different cultures. The project uses these concepts and some common liturgical texts within the English and Hispanic communities.

Hammond (2015) explained culture within three levels: surface, shallow, and deep. At a surface level, it is what the former metaphor calls the observable: “food, dress, music, and holidays” (p. 22). At a shallow level, she set “the unspoken rules such as courtesy, attitude toward elders, concept of time, personal space, nonverbal communication, eye contact and appropriate touching” (p. 22). She explained that a deeper level is “made up of tacit knowledge and unconscious assumptions that govern our worldview” (p. 23). Hammond (2015) asserted that even though at the surface and shallow level, cultures are very different; at the deeper level, there might be some patterns that unite different cultures. Hammond (2015) called them cultural archetypes. For Hammond (2015), some archetypes are: collectivism, individualism, written and oral tradition. Another point that she mentioned was “the sociopolitical context” (p. 28). Within this, she pointed also out “racial bias and structural racialization” (p. 29). Implicit bias “refers to the unconscious attitudes and stereotypes that shape our responses to certain groups” (Hammond, 2015, p. 29). She identified structural racialization as “many factors [that] interact to create and perpetuate social, economic, and political structures that are harmful to people of color and to our society as a whole” (Hammond, 2015, p. 29). For this ESP project, priests learn about biases, structural racialization, and archetypes to learn to live in America.

Moreover, Rapaille (2006) developed an extensive study on words and the unconscious emotional attachment to them in the culture code. According to him, these connections are hidden in people’s unconscious (Rapaille, *The culture code: An ingenious way to understand why people around the world buy and live as they do*, 2006). He also used a term, first used by Lorenz (p.6), imprints for codes. This system will be helpful because some of the texts used are

not necessarily literal translations. Word choices in liturgical English texts may be different from the Spanish equivalent. This project utilizes religious texts that are supposed to be the same but are translated into two different cultures. Thus, the emphasis is a closer look at the culture that produces them.

In conclusion, this ESP project nurtures its theoretical framework from several sources. It employs techniques from different approaches. The design of the activities is based on metacognition viewpoints. Finally, culture is addressed in each lesson because a language cannot be separated from its cultural context.

### **Chapter Three: Project Design**

This chapter explains the rationale to develop an ESP project to better priests' pronunciation. First, I write about the theoretical gaps and positions that support the project. Second, I discuss the significance of this project. Third, I describe the project, its accomplishments, and activities.

This project aims to improve English language skills in international clergy and develop the instructor's teaching skills. First, it strives to improve priests' enunciation of religious terminology in English and a panorama of Hispanic and American cultures. Even though, this project is mainly for priests, it is not limited to them. It deals with learning main Catholic prayers and rites in English that may interest nuns and parishioners too. This work also increases the instructor's abilities to design an ESP program that will focus on religious content as well as cultural issues among church communities.

There are few programs to teach L2 to priests, but I have found no emphasis on the pronunciation of the rites. Most classes taught in religious institutions are just to acquire English disregarding religious ceremonies. This project adds the pronunciation of religious prayers that is not the focus on regular L2 classes for priests. Consequently, an ESP project for international clergy fills the void of the oral performance of religious ceremonies and cultural issues.

Through last century, many approaches about teaching languages have been debated about the importance of pronunciation. For example, Farely (2018) wrote that "during the surge in popularity of the grammar–translation method, pronunciation was largely underrepresented in teachers' lesson plans. On the contrary, the rise of audiolingualism moved pronunciation practice to center stage" (p. 2). With the cognitive approaches, pronunciation was not emphasized

(Celce-Murcia, Briton, & Goodwin, Teaching pronunciation: A reference for teachers of English to speakers of other languages, 1996). Nevertheless, Celce-Murcia, Briton, and Goodwin (1996) affirmed that pronunciation was considered again with the communicative approach. This project does not fully embrace a specific approach but chooses some techniques from various approaches.

With the advent of metacognitive studies, some ideas that were deemed inadequate are now valid. For example, repetition was not considered a communicative activity. Nevertheless, for pronunciation, repetition is necessary to master sounds. This is not to say that pronunciation techniques have to be done exactly the same as the ones they used in audiolingual approach. The conscious analysis of the sounds helps ELLs to articulate sounds better. Metacognition supports repetition as a mnemonic technique (Donna & Conyers, 2016). For metacognition, an activity must first activate prior knowledge. Then, it must provide few input items so working memory does not get overloaded (Dirksen, 2012). Moreover, there must be a variety of activities that can assure that the input is recorded into permanent memory. Donna and Conyers (2016) provided examples of metacognitive strategies. They observed that when a student reads an unfamiliar word, she looked for the meaning by “breaking it down into components and looking for contextual clues” (p. 9). They see learning in three phases: input (identifying), processing (analyzing), and output (applying). In pronunciation, just imitation is not enough, students must understand some articulation processes to help them acquire the appropriate pronunciation.

There are no commercial textbooks for this project. Jones (2002) affirmed that “Perhaps the most criticized aspect of pronunciation teaching materials is their widespread reliance on decontextualized language and lack of grounding in the realities of actual communication” (Jones, 2002, p. 183). For the project, some activities are teacher-made due to the lack of

material for liturgical prayers and pronunciation. Jones (2002) stated that there are “[t]wo aspects of pronunciation teaching that have been virtually ignored in teaching materials ... the psychological and sociological dimensions” (Jones, 2002, p. 184). This project fully supports that point, in each session a cultural awareness discussion enriches the psychological and sociological dimensions. To sum up, this project employs authentic material to teach pronunciation and at the same time, provides the cultural contexts for these texts.

Some scholars emphasized that adult ELLs have many difficulties to learn pronunciation. Broughton, Brumfit, Flavell, Hill, and Pincas (1980) acknowledged that “Hearing correctly is not always easy, and he [an ELL] is handicapped not only by his lack of control of the new sound structure, but by his lack of knowledge of the new language in general” (pp. 49-50). In this project, priests study the actual liturgical texts and its pronunciation closely. Though the goal is not necessary to have a nativelike pronunciation, an understanding of the articulation of sounds may improve priests’ pronunciation to better communicate a message. For most of them, it is the first time that they say those liturgical texts in English. Juliet (2002) asserted “The role phonology plays in ESL is not so obvious and needs to be explained” (p. 189). In accordance with that, this project used the International Phonetic Alphabet to provide a graphic representation of sounds to help priests understand how sounds are articulated.

This ESP project provides a solution to a situation in South Carolina. The increasing Hispanic community in South Carolina has created the need to have more Spanish speaking priests (What's Driving the Growth, 2018). Therefore, some Spanish speaking priests with limited English proficiency are coming to South Carolina to help. To cope with their English deficiency, these adult priests take ESL classes that teach them general English. Nevertheless, they do not study any of the liturgical texts that are required to be read aloud in English. This

project focuses on teaching pronunciation with the actual liturgical texts. In short, the project fulfills two objectives. First, priests improved their service delivery by learning about pronunciation; and second, they get broader cultural perspectives of the American and Hispanic communities.

## **The Project**

The project has 12 sessions in which vowels, consonants, and culture are studied. Capelle (2003) affirmed that technology “adds new and interesting dimensions to the tasks developed through the Internet and can therefore change critical dimensions of the task situation” (p. 23). By having this session in Google Classroom, priests are granted access to this project from any device and anywhere. The activities are asynchronous and synchronous. For the asynchronous activities, the project has several tasks per session. For the synchronous activities, there are some Zoom activities.

Each session has a warm-up, a presentation of a set of sounds, controlled activities, an autonomous activity, a cultural snapshot, and a closure. First is a warm-up to activate prior knowledge. Second, a presentation explains the sounds to be studied. On this section, students go to a website where they have a detailed description of the sounds. Third, controlled activities provide examples that they can listen and repeat in a website. Students then study first the articulation. After that, a list of minimal pairs is provided for them to practice the sounds. Fourth, there is a prayer to apply what they learn about sounds. This prayer is meant to be uploaded as they say it without much analysis in Google Classroom. Then, the instructor will assess it and provide feedback. After the priests have studied their teacher’s feedback and

practice it several times, they must record their best version and uploaded again to google classroom. These two versions will be used to assess improvement. Fifth, there would be a discussion on a cultural issue. Finally, the closure activity is to fill an exit ticket.

## Chapter Four: Project

This chapter contains 12 lesson plans. As part of this ESP project, utilize a platform to guide intermediate level priests to improve their English pronunciation to pray the liturgy aloud. All its activities are uploaded in Google classroom. Each lesson plan contains three main parts: liturgical prayers, pronunciation points, and a cultural topic. To access this class, priests must have an email and join the ESP Project *To improve Priests' Pronunciation* class in Google classroom. This project's site is <https://classroom.Google.com/u/0/c/MTI5NjMwMDEzMzQ3>. The access code is kzeudzq. Google Classroom has the advantage that it can be accessed from any device: a PC, a tablet, or a phone. From this site, priests can download the information to study watch the videos about culture. I will also use Zoom to contact participants and give feedback on the activities.

The sessions are planned following different techniques. By using a metacognitive technique first, the prayers are known by the priest in Spanish. Some of metacognitive strategies that priests will use are executive function, higher order thinking, self-regulation, and mindfulness (Donna & Conyers, 2016). They will have explanations of the sounds and will be required to use that knowledge to improve their English performance. Some scholars agree that ELLs benefit from having sounds symbols (Prator & Robinett, 1985). As priests may be acquainted with the English prayers because they may be using them on services, this will create a non-threatening scenario for their recordings. That is why the first oral activity they will do is to upload their recording. In every lesson, they will record themselves saying the session prayers first.

Pronunciation is the language focus of this project. Students will browse over all the sounds, but this project will pinpoint those sounds that are difficult for Spanish speakers. Specially, it has vowel and consonant activities. Priests are Spanish speakers. This project emphasizes on common errors Spanish speakers make when speaking English. Dale and Pom (1985) made a lot contributions to the comparison of English vowels to Spanish vowels. They helped to select which vowels this project will spotlight as /ε, æ, Λ, ə, ɔ/. Those are the sounds I have focused on. This project also provides activities for some consonants. The ones selected this project were chosen because they are the most difficult to articulate for a Spanish speaker such as /l, r, δ, Θ, η/. Again, Dale and Pom's (1986) work with consonants that do not exist in Spanish helped to identify what consonants to work on.

Finally, any project that teaches about a language must also deal with culture. In every session, there is a discussion on cultural issues. Corbett (2003) explained that the English language has taken information mainly from linguistic and psychology, but "An intercultural approach continues to draw upon these disciplines but gives equal weight to other areas of research and practice in the humanities and social sciences" (Corbett, 2003, p. 3). Among the issues that are discussed in this project, there are some that go beyond psychology or linguistics. Some lessons deal with politics and anthropology. These issues are relevant because a language does not exist in isolation. It belongs to a culture. Priests need to know about pronunciation as well as culture.



## Session 1

### Content-based Central Focus:

1. Pronunciation: Sounds: /I/ and /n/
2. Prayers: "The Sign of the Cross", "The Greeting, " and the "Penitential Act"
3. Culture: Greetings differ among cultures



### Objective(s):

1. STWBA to perform properly the following prayers: "The sign of the Cross", "the greeting in the order of mass" and the Penitential Act" in their services.
2. STWBA to determine how greetings work in different cultures



### Language Objective(s):


STWBA to articulate /I/ and /n/ accurately for oral performances.


**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

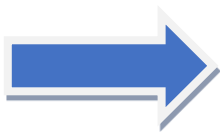
### Learning Strategy: metacognition

1. Activate prior knowledge by praying "The Sign of the Cross and The Greeting of the Mass" and the "Penitential Act".
2. Apply mnemonic techniques that will help mastering /I/ and /n/ like repetitions and by the repetition of the prayer as daily activity
3. Provide feedback on the initial recording of this session prayers.
4. Assess the final versions of the prayers: "The Sign of the Cross and The Greeting" by using a rubric

| Activity   | Description of Activities and Setting (Student Engagement)   |
|--|--|
| <b>Warm-up</b>            | Read the prayers for this session aloud, once you feel you have your best option, use your phone to record them, and then upload them to Google Classroom.   |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. First, the teacher will introduce the project to the students through a Zoom conference. The project will have all the material in Google classroom. You must join the class to get all the material</li> <li>2. Ask the students to record the prayers for the lesson as they say them.</li> <li>3. Ask the students to study the International Phonetic Alphabet (IPA).</li> <li>4. Let them know that this project will not cover all the sounds in the chart. Only some sounds will be studied.</li> <li>5. We will start with the short /I/. This does not exist in Spanish and may be difficult to recognize and say it. Students will probably substitute it for the more familiar /iy/ sound. When you produce this sound, there is no tension and is shorter than the Spanish "i". (Dale &amp; Poms, 1985)</li> <li>6. The second sound to be studied in this session is / n/. It has a potential problem because some Spanish speakers pronounce the final -n as a -ng. Be sure that when you</li> </ol> |

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|   | <p>produce a final “-n” as in "one", the tip of your tongue is behind your upper teeth.</p> <ol style="list-style-type: none"> <li>Finally, the cultural topic for this session will be greetings. Greetings are not a universal feature. Ask students to watch two videos about this issue. Then, students will share their comments in a forum and in an exit ticket.</li> <li>Once students have checked their teacher's feedback on the first recording, they will upload a second version of the prayers. The teacher will use the transcription to check on these specific sounds and answer the comments on the cultural exit ticket.</li> </ol>  |
| <b>Description of activities</b>  | <ol style="list-style-type: none"> <li>Read the introductory material in Google Classroom.</li> <li>Read the prayers assigned for this session. Read it aloud. Once you are sure about your version, record it and upload it to Google classroom.</li> <li>In these tasks, you will learn about the pronunciation /I/ and /n/. For these activities, first browse over the IPA to get acquainted with the symbols. Then, go to the websites and study the explanations: <ol style="list-style-type: none"> <li>Learn how to pronounce the 15 vowels sounds of American English</li> <li>Introduction to the nasal sounds. Then do the activities for the short “i” and the /n/ sound. For each sound, there are three short tasks:</li> <li>The first one is about how the sound is articulated and its pronunciation.</li> <li>The second is about spelling patterns that the sound has.</li> <li>The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>Watch two videos about Greetings in different cultures.</li> <li>Students must upload the final version of this session prayer.</li> </ol> |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <ol style="list-style-type: none"> <li><b>Short i: /I/</b></li> <li>Introduction to vowels in English<br/><a href="https://pronuncian.com/introduction-to-vowels">https://pronuncian.com/introduction-to-vowels</a></li> <li>Articulation of the /I/ sound<br/><a href="https://pronuncian.com/pronounce-short-i">https://pronuncian.com/pronounce-short-i</a></li> <li>Common spelling cues for this sound<br/><a href="https://pronuncian.com/short-i-spellings">https://pronuncian.com/short-i-spellings</a></li> <li>/I/ Practice <a href="https://pronuncian.com/short-i-practice">https://pronuncian.com/short-i-practice</a></li> <li><b>Sound /n/</b></li> <li>Pronunciation Nasal sounds<br/><a href="https://pronuncian.com/introduction-to-nasals">https://pronuncian.com/introduction-to-nasals</a></li> <li>Articulation of /n/ <a href="https://pronuncian.com/pronounce-n-sound">https://pronuncian.com/pronounce-n-sound</a></li> <li>Common spelling cues <a href="https://pronuncian.com/n-spellings">https://pronuncian.com/n-spellings</a></li> </ol>  |

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|   | <p>9. Practice <a href="https://pronuncian.com/n-sound">https://pronuncian.com/n-sound</a><br/> <b>Greetings</b><br/> Watch two videos about differences in greeting systems among cultures.</p> <p>10. Greeting Etiquette from around the World<br/> <a href="https://www.youtube.com/watch?v=D_hBK8Ni4yQ">https://www.youtube.com/watch?v=D_hBK8Ni4yQ</a></p> <p>11. Greetings and Goodbyes, Hug or Handshake? Hugging and American Culture<br/> <a href="https://www.youtube.com/watch?v=fSweEs7E0yQ">https://www.youtube.com/watch?v=fSweEs7E0yQ</a></p> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b>  | Final recording of prayers. Priests will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times, then record the best versions, and upload them to Google Classroom.   |
| <b>Formative/Summative Assessment Method(s):</b>  | feedback on recordings and a rubric for the final recording assessment   |
| <b>Closure</b>  | <b>Exit Ticket</b><br>1. What did you learn about greetings?<br>2. Do you need to modify your behavior to understand a new culture?<br>3. How can you apply this new knowledge?  |



## Session 2

### Content-based Central Focus:

1. Pronunciation: Sounds /iy/and /m/
2. Prayer: the "Gloria"
3. Culture: how names differ among cultures



### Objective(s):

1. STWBA to perform properly the following prayer: Gloria.
2. STWBA to recognize how family names differ among cultures.



### Language Objective(s):



STWBA to articulate /iy/ and /m/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

1. Activate prior knowledge by reciting the Gloria
2. Apply mnemonic technique that will help mastering these sounds, /iy/ and /m/ by repetitions of models and of the prayer.
3. Provide feedback on the initial recording of Gloria
4. Assess the final version of the Gloria with a rubric.

| Activity   | Description of Activities and Setting (Student Engagement)  |
|--|---|
| <b>Warm-up</b><br>        | Read the prayers for this session aloud, once you feel you have your best option, use your phone to record it, and then upload it to Google Classroom.  |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Ask the students to record the prayers for the lesson after they practice them many times.</li> <li>2. Provide explanations about the sounds to be studied for this lesson. <ol style="list-style-type: none"> <li>a. The first sound for this session is /iy/. The sound /iy/ in English is similar in a stressed "i" in Spanish. /iy/ is longer and more prolonged than the Spanish stressed "i". Pronunciation problems occur because of confusing English spelling patterns and the similarity of /iy/ and /I/ (Dale &amp; Poms, 1985). Remember that for Spanish speakers, it feels as saying two Spanish "i" together.</li> <li>b. The sound /m/ is pronounced the same as the Spanish "m". Nonetheless, pay attention to the final -m. Spanish does not have a final -m sound. Be sure you feel that both lips stopping the current of air when you produce final -m.</li> </ol> </li> <li>3. Ask priests to watch two videos about individualism and collectivism. then answer the exit ticket.</li> <li>4. Check the second recording after students have gone over the feedback.</li> </ol> |

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| <b>Description of activities</b>  | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Read the prayers assigned for this session. Read them aloud. Once you are sure about your pronunciation, record them and upload them to Google classroom.</li> <li>3. Then do the activities for /iy/ and the /m/ sound. For each sound, there are three tasks: <ol style="list-style-type: none"> <li>a. The first one is about how the sound is articulated and its pronunciation.</li> <li>b. The second is about spelling patterns that the sound has.</li> <li>c. The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>4. Watch two videos about how names are used in different cultures.</li> <li>5. Students must upload the final version of this session prayer.</li> </ol>   |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <b>Long e /i/</b><br><ol style="list-style-type: none"> <li>1. Pronunciation <a href="https://pronuncian.com/pronounce-long-e">https://pronuncian.com/pronounce-long-e</a></li> <li>2. Common spelling cues <a href="https://pronuncian.com/spell-long-e">https://pronuncian.com/spell-long-e</a></li> <li>3. Practice <a href="https://pronuncian.com/long-e-practice">https://pronuncian.com/long-e-practice</a></li> </ol> <b>m sound /m/</b><br><ol style="list-style-type: none"> <li>4. Pronunciation <a href="https://pronuncian.com/pronounce-m-sound">https://pronuncian.com/pronounce-m-sound</a></li> <li>5. Common spelling cues <a href="https://pronuncian.com/m-spellings">https://pronuncian.com/m-spellings</a></li> <li>6. Practice <a href="https://pronuncian.com/m-sound">https://pronuncian.com/m-sound</a></li> </ol> <b>Names</b><br><ol style="list-style-type: none"> <li>7. Using and Pronouncing Names Across Cultures<br/><a href="https://www.youtube.com/watch?v=Tx6AoQzEUWM">https://www.youtube.com/watch?v=Tx6AoQzEUWM</a> (5:56)</li> <li>8. How Do Spanish Surnames Work?<br/><a href="https://www.youtube.com/watch?v=mI-9KASvdSO">https://www.youtube.com/watch?v=mI-9KASvdSO</a> (6:31)</li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b>                            | Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times and then record the best versions and upload them to Google Classroom.   |
| <b>Formative/Summative Assessment Method(s):</b>  | feedback on recordings and a rubric for assessment  |
| <b>Closure</b>  | <b>Exit Ticket</b><br><ol style="list-style-type: none"> <li>1. Why are names different?</li> <li>2. Why is it important to pronounce name properly?</li> <li>3. How do you explain the Spanish way for names?</li> </ol>   |



### Session 3

#### Content-based Central Focus:

1. Pronunciation: Sounds /a/and /ɲ/
2. Prayers: "The Nicene Creed" and "The Apostle Creed"
3. Culture: The use of the term: "America"



#### Objective(s):

1. STWBA to say properly the following prayers: "The Nicene Creed" and "The Apostle Creed".
2. STWBA to understand the multiple meanings of a term like "America" depending on the culture.



#### Language Objective(s):



STWBA to articulate /a/and /ɲ/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

#### Learning Strategy: metacognition

1. Activate prior knowledge with the repetition of this session prayers, "The Nicene Creed" and "The Apostle Creed".
2. Use mnemonic technique that will help mastering these sounds, /a/ and /ɲ/.
3. Provide feedback on the initial recordings on the Creeds
4. Assess the final version of the prayers with a rubric.

| Activity   | Description of Activities and Setting (Student Engagement)   |
|--|--|
| <b>Warm-up</b><br>        | Read the prayers for this session aloud, once you feel you have your best options, use your phone to record them, and then upload them to Google Classroom.  |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Ask the students to record the prayers for this session after they practice them many times.</li> <li>2. Provide explanations about the sounds to be studied for this lesson. <ol style="list-style-type: none"> <li>a. The sound /a/ in English is the same as stressed "a" in Spanish words like "casa" or "acá". (Dale &amp; Poms, 1985)</li> <li>b. The sound /ɲ/exists in Spanish when the letter "n" is followed by g, c, or j. (cangrejo, encantar, un juego). In many dialects of Spanish, "n" at the end of words is pronounced /ɲ/ (pan = /paɲ/). "Many Spanish speakers are unaccustomed to pronouncing /ɲ/ at the end of words. Also, the similarity between /ɲ/ and /n/ might confuse you" (Paulette &amp; Poms, 1986, p. 140).</li> </ol> </li> <li>3. Provide information on the first recordings</li> <li>4. Many People has issues on the term "America", watch two videos that explain the origin of this term. Then answer the exit ticket.</li> <li>5. Check the final version of the prayers recorded.</li> </ol> |

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| <b>Description of activities</b>  | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Read the prayers assigned for this session. Read it aloud. Once you are sure about the pronunciation, record it and upload it to Google classroom.</li> <li>3. Then do the activities for /a/ and the /ŋ/ sound. For each sound, there are three tasks: <ol style="list-style-type: none"> <li>a. The first one is about how the sound is articulated and its pronunciation.</li> <li>b. The second is about spelling patterns that the sound has.</li> <li>c. The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>4. Watch three videos about the term "America".</li> <li>5. Students must upload the final version of this session prayers.</li> </ol>  |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br><br> | <b>Short o /ɑ/</b><br><ol style="list-style-type: none"> <li>1. Pronunciation <a href="https://pronuncian.com/pronounce-short-o">https://pronuncian.com/pronounce-short-o</a></li> <li>2. Spelling <a href="https://pronuncian.com/short-o-spellings">https://pronuncian.com/short-o-spellings</a></li> <li>3. Practice <a href="https://pronuncian.com/short-o-practice">https://pronuncian.com/short-o-practice</a></li> </ol> <b>ng sound /ŋ/</b><br><ol style="list-style-type: none"> <li>4. Pronunciation <a href="https://pronuncian.com/pronounce-ng-sound">https://pronuncian.com/pronounce-ng-sound</a></li> <li>5. Spelling <a href="https://pronuncian.com/ng-spellings">https://pronuncian.com/ng-spellings</a></li> <li>6. Practice <a href="https://pronuncian.com/ng-sound">https://pronuncian.com/ng-sound</a></li> </ol> <b>Culture America</b><br><ol style="list-style-type: none"> <li>7. America Who Named America?<br/><a href="https://www.youtube.com/watch?v=WFbVQTt_qNY">https://www.youtube.com/watch?v=WFbVQTt_qNY</a> (4:35)</li> <li>8. How the Americas Got Their Name<br/><a href="https://www.youtube.com/watch?v=onh-ImwAJP4">https://www.youtube.com/watch?v=onh-ImwAJP4</a> (6:20)</li> <li>9. America: Country or Continent?<br/><a href="https://www.youtube.com/watch?v=NVMZC4y4zXU">https://www.youtube.com/watch?v=NVMZC4y4zXU</a> 14:02</li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b>                                | Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times and then record the best versions and upload them to Google Classroom.   |
| <b>Formative/Summative Assessment Method(s):</b>  | feedback on recordings and a rubric for assessment  |
| <b>Closure</b>  | <b>Exit Ticket</b><br><ol style="list-style-type: none"> <li>1. What is the origin of the name America?</li> <li>2. Why does it create controversy?</li> <li>3. How do you conciliate the issue?</li> </ol>   |



## Session 4

### Content-based Central Focus:

1. Pronunciation: Sounds /æ/and /s/
2. Prayer: "The Offertory"
3. Culture: Individualism versus Collectivism



### Objective(s):

1. STWBA to proclaim properly the following prayer: the "Offertory".
2. STWBA to determine when a culture tends to individualism or collectivism.



### Language Objective(s):



STWBA to articulate /æ/and /s/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

1. Activate prior knowledge by practicing the "Offertory" many times.
2. Set mnemonic techniques that will help mastering these sounds, /æ/ and /s/ by repetition of models and the prayer.
3. Provide feedback on the initial recording of the "Offertory"
4. Evaluate the final version of this session prayer with a rubric

| Activity   | Description of Activities and Setting (Student Engagement)  |
|--|---|
| <b>Warm-up</b><br>        | Read the Offertory for this session aloud, once you feel you have your best option, use your phone to record it, and then upload it to Google Classroom.  |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Priest must start by recording the session prayer.</li> <li>2. Explain that /æ/ is a sound. It is not a combination of /a/ and /e/. It is also called “smiling a”. You make like a little smile and do not open your mouth much. “/æ/ does not exist in Spanish and may be difficult for you to hear and produce. Also, you might Always pronounce the Letter "a" the Spanish way” (Dale &amp; Poms, 1985, p. 34). The practice will help you learn about this sound.</li> <li>3. Explain that “/s/ is pronounced the same way as the Spanish letters s and z. Spanish words with this sound may be spelled with s, z, or c” (Paulette &amp; Poms, 1986, p. 11). /s/ is a common sound in Spanish and should be easy for you to say. Nevertheless, in Spanish the vowel e comes before /s/ in many words: escuela, estudiante, español. Moreover, many Spanish speakers tend to add an “e” to words beginning with /s-/, As in “study”, many will say ‘e’s study. Be sure you do not add the "e" to initial s-.</li> <li>4. Provide feedback on first recordings.</li> <li>5. Ask priest to watch two videos about individualism and collectivism. Then, ask students to answer the exit ticket.</li> <li>6. Check final version of uploaded recordings.</li> </ol> |

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| <b>Description of activities</b>  | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Read the prayers assigned for this session. Read them aloud. Once you are sure about the pronunciation, record them and upload them to Google classroom.</li> <li>3. Then do the activities for /æ/and /s/ sound. For each sound, there are three tasks: <ol style="list-style-type: none"> <li>a. The first one is about how the sound is articulated and its pronunciation.</li> <li>b. The second is about spelling patterns that the sound has.</li> <li>c. The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>4. Watch two videos about culture.</li> <li>5. Students must upload the final version of this session prayer.</li> </ol>  |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <p><b>Diagraph /æ/</b></p> <ol style="list-style-type: none"> <li>1. Pronunciation <a href="https://pronuncian.com/pronounce-short-a">https://pronuncian.com/pronounce-short-a</a></li> <li>2. Spelling <a href="https://pronuncian.com/short-a-spellings">https://pronuncian.com/short-a-spellings</a></li> <li>3. Practice <a href="https://pronuncian.com/short-a-practice">https://pronuncian.com/short-a-practice</a></li> </ol> <p><b>s sound /s/</b></p> <ol style="list-style-type: none"> <li>4. Pronunciation <a href="https://pronuncian.com/pronounce-s-sound">https://pronuncian.com/pronounce-s-sound</a></li> <li>5. Spelling <a href="https://pronuncian.com/s-spellings">https://pronuncian.com/s-spellings</a><br/>Practice <a href="https://pronuncian.com/s-sound-">https://pronuncian.com/s-sound-</a></li> </ol> <p><b>Individualism versus collectivism</b></p> <ol style="list-style-type: none"> <li>6. Understanding Collectivism and Individualism<br/><a href="https://www.youtube.com/watch?v=RT-bZ33yB3c&amp;t=210s">https://www.youtube.com/watch?v=RT-bZ33yB3c&amp;t=210s</a> (7:42)</li> <li>7. Individualistic and Collectivist Cultures<br/><a href="https://www.youtube.com/watch?v=xmcDj4i4K5Q&amp;t=15s">https://www.youtube.com/watch?v=xmcDj4i4K5Q&amp;t=15s</a> (3:00)</li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b>                            | <p>Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times and then record the best version and upload it to Google classroom.</p>  |
| <b>Formative/Summative Assessment Method(s):</b>  | <p>feedback on recordings and a rubric for assessment</p>  |
| <b>Closure</b>  | <p><b>Exit Ticket</b></p> <ol style="list-style-type: none"> <li>1. Define individualism and collectivism.</li> <li>2. How can you create interaction between groups that belong to two different perspectives?</li> <li>3. In your congregation, do you see these two cultural positions? How do you deal with it?</li> </ol>   |



## Session 5

### Content-based Central Focus:

1. Pronunciation: Sounds /ε/and /z/
2. Prayers: "Preface II"
3. Culture: Punctuality



### Objective(s):

1. STWBA to articulate properly the following prayer, "Preface II".
2. STWBA to value punctuality from different cultures.



### Language Objective(s):



STWBA to articulate /ε/, /z/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

1. Activate prior knowledge with the prayer, Preface II.
2. Set mnemonic techniques that will help mastering these sounds, /ε/and /z/.
3. Provide feedback on the initial recording of the "Preface II"
4. Assess the final version of the prayer using a rubric

| Activity   | Description of Activities and Setting (Student Engagement)   |
|--|--|
| <b>Warm-up</b><br>         | Read the prayers for this session aloud, once you feel you have your best option, use your phone to record it, and then upload it to Google Classroom.   |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Ask for the recordings of the prayer for this session.</li> <li>2. Explain that the vowel /ε/ in English is like the sound of the letter "e" in certain Spanish words. /ε/ is shorter and quicker than Spanish "e" (Dale &amp; Poms, 1985).</li> <li>3. Explain that /z/ sound in Spanish, the letter "s" followed by "m, d, g" is pronounced like /z/ (desde, mismo, rasgo). Nonetheless, Spanish speakers do not recognize it as different from 's'. You probably pronounce the letter z in English the same way as you would in Spanish like /s/. Moreover, irregular English spelling patterns contribute to your problems with this consonant (Paulette &amp; Poms, 1986). This sound sounds like a bee. It may be called the bee sound. Be sure that you tense your vocal cords when articulating it.</li> <li>4. Ask priests to watch two videos about punctuality and to answer the exit ticket.</li> <li>5. Check recordings on "Preface II"</li> </ol> |
| <b>Description of activities</b>   | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Read the prayers assigned for this session. Read it aloud. Once you are sure about the pronunciation, record it and upload it to Google classroom.</li> </ol>  |

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|  | <ol style="list-style-type: none"> <li>Then do the activities for /e/and /z/ sounds. For each sound, there are three tasks: <ol style="list-style-type: none"> <li>The first one is about how the sound is articulated and its pronunciation.</li> <li>The second is about spelling patterns that the sound has.</li> <li>The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>Watch two videos about punctuality in different cultures.</li> <li>Students must upload the final version of this session prayer.</li> </ol>  |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <b>Short e /ε/</b> <ol style="list-style-type: none"> <li>Pronunciation <a href="https://pronuncian.com/pronounce-short-e">https://pronuncian.com/pronounce-short-e</a></li> <li>Spelling <a href="https://pronuncian.com/short-e-spellings">https://pronuncian.com/short-e-spellings</a></li> <li>Practice <a href="https://pronuncian.com/short-e-practice">https://pronuncian.com/short-e-practice</a></li> </ol> <b>z sound /z/</b> <ol style="list-style-type: none"> <li>Pronunciation <a href="https://pronuncian.com/pronounce-z-sound">https://pronuncian.com/pronounce-z-sound</a></li> <li>Spelling <a href="https://pronuncian.com/spellings">https://pronuncian.com/spellings</a></li> <li>Practice <a href="https://pronuncian.com/z-sound">https://pronuncian.com/z-sound</a></li> </ol> <b>Punctuality</b> <ol style="list-style-type: none"> <li>What Is The Difference Between a Monochronic and Polychronic Culture?<br/> <a href="https://www.youtube.com/watch?v=3H-b4_yBo84">https://www.youtube.com/watch?v=3H-b4_yBo84</a> (2:49)</li> <li>Cultural meetings at work:When Muhammed is too late for work<br/> <a href="https://www.youtube.com/watch?v=LVagWOytmW0">https://www.youtube.com/watch?v=LVagWOytmW0</a> (3:21)</li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b>                           | Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times and then record the best version and upload it to Google Classroom.   |
| <b>Formative/Summative Assessment Method(s):</b>   | feedback on recordings and a rubric for assessment   |
| <b>Closure</b>   | <b>Exit Ticket</b> <ol style="list-style-type: none"> <li>Are you punctual?</li> <li>Why is it difficult for some people?</li> <li>How do you deal with people being late?</li> </ol>  |



## Session 6

### Content-based Central Focus:

1. Pronunciation: Sounds /ey/and /r/
2. Prayers: "Eucharistic Prayer III"
3. Culture: Time



### Objective(s):

1. STWBA to deliver properly the following prayer, "Eucharistic Prayer III"
2. STWBA to explain how time is perceived among cultures



### Language Objective(s):



STWBA to articulate /ey/ and /r/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

1. Activate prior knowledge by reciting the prayer, "Eucharistic Prayer III"
2. Use mnemonic techniques that will help mastering these sounds, /ey/and /r/.
3. Provide feedback on the initial recording of this session prayer
4. Assess the final version of the prayer, "Eucharistic Prayer III".

| Activity   | Description of Activities and Setting (Student Engagement)  |
|--|---|
| <b>Warm-up</b><br>        | Read the prayers for this session aloud, once you feel you have your best option, use your phone to record it, and then upload it to Google Classroom.  |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Ask students to upload their recordings of their "Eucharistic Prayer III"</li> <li>2. Explain that “/ey/ is a diphthong. It begins with /e/ and ends with /y/. /ey/ is pronounced the same way as the Spanish letters ‘ei’ or ‘ey’” (Dale &amp; Poms, 1985, p. 22).</li> <li>3. Explain that “the sound /r/ as it is pronounced in English does not exist in Spanish. The Spanish r is trilled and is produced by rapidly touching your tongue tip to the upper gum ridge one or more times. Make sure that your tongue tip never touches your upper gum ridge and you will pronounce English /r/ correctly” (Paulette &amp; Poms, 1986, p. 120).</li> <li>4. Ask the priests to watch two videos about how cultures perceived time and to answer the exit ticket.</li> <li>5. Check the students' final recordings.</li> </ol> |
| <b>Description of activities</b>   | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Read the prayers assigned for this session. Read it aloud. Once you are sure about the pronunciation, record it and upload it to Google Classroom.</li> <li>3. Then do the activities for /ey/ and the /r/ sound. For each sound, there are three tasks:</li> </ol>   |

|   |  |
|---|--|
|   | <ol style="list-style-type: none"> <li>the first one is about how the sound is articulated and its pronunciation.</li> <li>The second is about spelling patterns that the sound has.</li> <li>The third is a practice. You will have a set of words to practice each sound.</li> </ol> <ol style="list-style-type: none"> <li>Watch two videos about different cultures perceived time.</li> <li>Students must upload the final version of this session prayer.</li> </ol>   |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <b>Long a /ei/ or /ey/</b> <ol style="list-style-type: none"> <li>Pronunciation <a href="https://pronuncian.com/pronounce-long-a">https://pronuncian.com/pronounce-long-a</a></li> <li>Spelling <a href="https://pronuncian.com/spell-long-a">https://pronuncian.com/spell-long-a</a></li> <li>Practice <a href="https://pronuncian.com/long-a-practice">https://pronuncian.com/long-a-practice</a></li> </ol> <b>r sound /r/</b> <ol style="list-style-type: none"> <li>Pronunciation <a href="https://pronuncian.com/pronounce-r-sound">https://pronuncian.com/pronounce-r-sound</a></li> <li>Spelling <a href="https://pronuncian.com/r-spellings">https://pronuncian.com/r-spellings</a></li> <li>Practice <a href="https://pronuncian.com/r-sound">https://pronuncian.com/r-sound</a></li> </ol> <b>Culture: Time</b> <ol style="list-style-type: none"> <li>How Different Cultures Tell Time - Sana Reynolds<br/><a href="https://www.youtube.com/watch?v=zgzmKHDfSPM">https://www.youtube.com/watch?v=zgzmKHDfSPM</a><br/>(6:17)</li> <li>How Cultures View Time<br/><a href="https://www.youtube.com/watch?v=iuotQE9Ukp0">https://www.youtube.com/watch?v=iuotQE9Ukp0</a></li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b><br>                      | Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times, then record the best version, and upload it to Google Classroom.   |
| <b>Formative/Summative Assessment Method(s):</b>  | feedback on recordings and a rubric for assessment   |
| <b>Closure</b>  | <b>Exit Ticket</b> <ol style="list-style-type: none"> <li>How do different cultures perceive time?</li> <li>May this affect how you interact in your community?</li> <li>How would you help to understand these different positions?</li> </ol>  |



## Session 7

### Content-based Central Focus:

1. Pronunciation: Sounds /ə/ and /l/
2. Prayers: "Eucharistic Prayer III" and "The Prayer after The Words of Consecration"
3. Culture: High context and low context cultures



### Objective(s):

1. STWBA to annunciate properly the following prayers: "Eucharistic Prayer III" and "Prayer after The Words of Consecration".
2. STWBA to distinguish high context and low context cultures.



### Language Objective(s):



STWBA to articulate /ə/ and /l/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

1. Activate prior knowledge by praying, the "Eucharistic Prayer and "The Prayer after the Words of Consecration".
2. Set mnemonic technique that will help mastering these sounds.
3. provide feedback on the initial recordings of this session prayers
4. Assess the final version of this session prayers.

| Activity   | Description of Activities and Setting (Student Engagement)  |
|--|---|
| <b>Warm-up</b><br>        | Read the prayers for this session aloud, once you feel you have your best option, use your phone to record it, and then upload it to Google Classroom.  |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Ask students to upload their recordings of their "Eucharistic Prayer III and "The Prayer after the Words of Consecration"</li> <li>2. Introduce the sounds to be studied. <ol style="list-style-type: none"> <li>a. /ə/ is the sound that results when any vowel in English is unstressed in a word. Your lips should be completely relaxed and barely moving during its production. In contrast, in Spanish, all vowels are pronounced clearly and distinctly, even in unaccented syllables of words. In English, unstressed vowels should receive much less force than unstressed vowels do in Spanish. Vowel reduction to /ə/ is necessary when speaking English (Dale &amp; Poms, 1985).</li> <li>b. "The vowel /ʌ/ does not exist in Spanish and may be difficult for you to hear and pronounce" (Dale &amp; Poms, 1985, p. 62). It may be confused with the Spanish 'a'.</li> <li>c. Explain that /l/ in English is like the sound of the Spanish letter l. "When /l/ is the last sound in word, the back of the tongue should be raised higher than for /l/ at the beginning or in the middle of words" (Paulette &amp; Poms, 1986, pp.</li> </ol> </li> </ol> |

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|   | <p>116-117). This makes it difficult for Spanish speaker because it is not done in Spanish.</p> <ol style="list-style-type: none"> <li>3. Provide feedback on recordings.</li> <li>4. Ask students to watch two videos about high context and low context cultures, then answer the exit ticket.</li> <li>5. Check the final version of this session prayers.</li> </ol>  |
| <b>Description of activities</b>  | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Read the prayers assigned for this session. Read it aloud. Once you are sure about the pronunciation recorded and uploaded to Google classroom.</li> <li>3. Then do the activities for /ə/ and the /l/ sound. For each sound, there are three tasks: <ol style="list-style-type: none"> <li>a. The first one is about how the sound is articulated and its pronunciation.</li> <li>b. The second is about spelling patterns that the sound has.</li> <li>c. The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>4. Watch two videos about high and low context cultures.</li> <li>5. Students must upload the final version of this session prayer.</li> </ol>   |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <p><b>Schwa</b></p> <ol style="list-style-type: none"> <li>1. Introduction to schwa sound<br/><a href="https://pronuncian.com/intro-to-schwa">https://pronuncian.com/intro-to-schwa</a></li> </ol> <p><b>Short u /ʌ/</b></p> <ol style="list-style-type: none"> <li>2. Pronunciation <a href="https://pronuncian.com/pronounce-short-u">https://pronuncian.com/pronounce-short-u</a></li> <li>3. Spelling <a href="https://pronuncian.com/short-u-spellings">https://pronuncian.com/short-u-spellings</a></li> <li>4. Practice <a href="https://pronuncian.com/oo-sound">https://pronuncian.com/oo-sound</a></li> </ol> <p><b>Schwa+r /ər/</b></p> <ol style="list-style-type: none"> <li>5. Pronunciation <a href="https://pronuncian.com/pronounce-schwar">https://pronuncian.com/pronounce-schwar</a></li> <li>6. Spelling <a href="https://pronuncian.com/schwar-spellings">https://pronuncian.com/schwar-spellings</a></li> <li>7. Practice <a href="https://pronuncian.com/schwar">https://pronuncian.com/schwar</a></li> </ol> <p><b>l sound /l/</b></p> <ol style="list-style-type: none"> <li>8. Pronunciation <a href="https://pronuncian.com/pronounce-l-sound">https://pronuncian.com/pronounce-l-sound</a></li> <li>9. Spelling <a href="https://pronuncian.com/l-spellings">https://pronuncian.com/l-spellings</a></li> <li>10. Practice <a href="https://pronuncian.com/l-sound">https://pronuncian.com/l-sound</a></li> </ol> <p><b>Low context and High context societies</b></p> <ol style="list-style-type: none"> <li>11. Leadership Speaker Erin Meyer: Low Context vs. High Context Societies<br/><a href="https://www.youtube.com/watch?v=9oYfhTC9IIQ">https://www.youtube.com/watch?v=9oYfhTC9IIQ</a> (4:05)</li> <li>12. High and Low Context Cultures<br/><a href="https://www.youtube.com/watch?v=DdfMI97IxLY">https://www.youtube.com/watch?v=DdfMI97IxLY</a> (3:06)</li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b><br>                        | <p>Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times, then record the best version, and upload it to Google Classroom.</p>   |

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| <b>Formative/Summative Assessment Method(s):</b> | feedback on recordings and a rubric for assessment  |
| <b>Closure</b>                                   | <b>Exit Ticket</b><br>1. What is a low context society?<br>2. what is a high context society?<br>3. How do you deal with groups that have both types in your community? |



## Session 8

### Content-based Central Focus:

1. Pronunciation: Sounds /ɔ/, /d/ and /t/
2. Prayers: "The Lord's Prayer", "Doxology", and "Conclusion Prayer"
3. Culture: Proxemics



### Objective(s):

1. STWBA to pronounce properly the following prayers: "The Lord's Prayer", "Doxology", and "Conclusion Prayer".
2. STWBA to interpret how proxemics works in different cultures.



### Language Objective(s):


STWBA to articulate /ɔ/, /d/, and /t/ accurately for oral performances.


**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

1. Activate prior knowledge by praying "The Lord's Prayer", "Doxology", and "Conclusion Prayer"
2. Use mnemonic technique that will help mastering these sounds, /ɔ/, /d/ and /t/.
3. Provide feedback on the initial recording of "The Lord's Prayer", "Doxology", and "Conclusion Prayer"
4. Assess the final version of the prayer.

| Activity  | Description of Activities and Setting (Student Engagement)   |
|---|--|
| <b>Warm-up</b>         | Read the prayers for this session aloud, once you feel you have your best option, use your phone to record it, and then upload it to Google Classroom.   |
| <b>Teacher Input:</b>  | <ol style="list-style-type: none"> <li>1. Ask students to upload their recordings.</li> <li>2. Ask students to read the explanations of the sounds to be studied. <ol style="list-style-type: none"> <li>a. “The vowel /ɔ/ is another sound that does not exist in Spanish. Confusing English spelling patterns frequently make you substitute more familiar vowels” (Dale &amp; Poms, 1985, p. 76). When articulating this sound, the jaw is open more than in the Spanish ‘o’. Spanish words have this sounds when ‘d’ begins a word or follows ‘n’ or ‘l’. For example, mundo, mandar, aldea, decir (Paulette &amp; Poms, 1986, p. 28)</li> <li>b. Explain that when producing a /d/ sound, the tip of your tongue must touch the upper gum ridge and should not touch the back of your upper front teeth or be placed between your teeth as in many Spanish words (Paulette &amp; Poms, 1986). “When /d/ is the last sound in a word, many Spanish speakers forget to make their vocal cords vibrate. This will make /d/ sound like a /t/ and confuse your listeners” (Paulette &amp; Poms, 1986, p. 29).</li> </ol> </li> </ol> |

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|   | <p>c. The sound /t/ is an easy consonant for you. However, when articulating it in English, your tongue tip should touch the upper gum ridge and not the back of your upper front teeth. /t/ must be said with strong aspiration (Paulette &amp; Poms, 1986). When ‘t’ is between two vowels and follows a stressed syllable (as in water, butter, city, etc), it is not aspirated. /t/ between vowels sounds like the Spanish /r/ (Paulette &amp; Poms, 1986). “When t follows s (as in stop, stay, stick, etc.), it is not aspirated with a puff of air” (Paulette &amp; Poms, 1986, p. 23).</p> <p>3. Provide feedback on recordings.</p> <p>4. ask students to watch two videos about proxemics, then they must answer the exit ticket.</p> <p>5. Check the final version of this session prayers.</p>  |
| <b>Description of activities</b>  | <p>1. Read the introductory material in Google Classroom.</p> <p>2. Read the prayers assigned for this session. Read it aloud. Once you are sure about the pronunciation recorded and uploaded to Google classroom.</p> <p>3. Then do the activities for /ɔ/, /d/, and /t/ sound. For each sound, there are three short tasks:</p> <p>a. The first one is about how the sound is articulated and its pronunciation.</p> <p>b. The second is about spelling patterns that the sound has.</p> <p>c. The third is a practice. You will have a set of words to practice each sound.</p> <p>4. Watch two videos about proxemics.</p> <p>5. Students must upload the final version of this session prayer.</p>  |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <p><b>aw sound /ɔ/</b></p> <p>1. Pronunciation <a href="https://pronuncian.com/pronounce-aw-sound">https://pronuncian.com/pronounce-aw-sound</a></p> <p>2. Spelling <a href="https://pronuncian.com/aw-spellings">https://pronuncian.com/aw-spellings</a></p> <p>3. Practice <a href="https://pronuncian.com/aw-sound">https://pronuncian.com/aw-sound</a></p> <p><b>d sound /d/</b></p> <p>4. Pronunciation <a href="https://pronuncian.com/pronounce-d-sound">https://pronuncian.com/pronounce-d-sound</a></p> <p>5. Spelling <a href="https://pronuncian.com/d-spellings">https://pronuncian.com/d-spellings</a></p> <p>6. Practice <a href="https://pronuncian.com/d-sound">https://pronuncian.com/d-sound</a></p> <p><b>t sound /t/</b></p> <p>7. Pronunciation <a href="https://pronuncian.com/pronounce-t-sound">https://pronuncian.com/pronounce-t-sound</a></p> <p>8. Spelling <a href="https://pronuncian.com/t-spellings">https://pronuncian.com/t-spellings</a></p> <p>9. Practice <a href="https://pronuncian.com/t-sound">https://pronuncian.com/t-sound</a></p> <p><b>Personal space, Proxemics</b></p> <p>10. Personal space<br/> <a href="https://www.youtube.com/watch?v=4OFam-VHATw">https://www.youtube.com/watch?v=4OFam-VHATw</a> (7:39)</p> <p>11. Nonverbal Code: Proxemics (Space)<br/> <a href="https://www.youtube.com/watch?v=a-mZ7EDO_38">https://www.youtube.com/watch?v=a-mZ7EDO_38</a> (7:31)</p> |
| <b>Independent Practice/Application</b>   | <p>Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via</p>   |

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| <b>*Focus on continued application of language</b>  | Zoom for questions. After that, they will rehearse the prayers many times, then record the best version and upload it to Google Classroom.   |
| <b>Formative/Summative Assessment Method(s):</b>   | feedback on recordings and a rubric for assessment   |
| <b>Closure</b>   | <b>Exit Ticket</b><br>1. What is proxemics?<br>2. Do you see people from different cultures managing space differently? Explain<br>3. How would you deal with proxemics in your personal life? |



## Session 9

### Content-based Central Focus:

1. Pronunciation: Sounds /ow/, /δ/, and /Θ/
2. Prayers: "Breaking of the Bread"
3. Culture: Hispanic and Latino



### Objective(s):

1. STWBA to utter properly the following prayer, "Breaking of the bread".
2. STWBA to support the differences between the terms: Hispanic and Latino.



### Language Objective(s):



STWBA to articulate /ow/, /δ/, and /Θ/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

3. Activate prior knowledge with the prayer, "Breaking of the bread".
4. Set mnemonic technique that will help mastering these sounds.
5. Provide feedback on the initial recording of "Breaking of the bread"
6. Assess the final version of the prayer, "Breaking of the bread".

| Activity   | Description of Activities and Setting (Student Engagement)  |
|--|---|
| <b>Warm-up</b><br>        | Read the prayers for this session aloud, once you feel you have your best option, use your phone to record it, and then uploaded to Google Classroom.   |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Ask students to upload their recordings</li> <li>2. Explain about the sounds to be studied. <ol style="list-style-type: none"> <li>a. "/ow/ in English is like stressed 'ó' in Spanish, as in 'cómodo'. (/ow/ is longer and more prolonged than Spanish 'ó') (Dale &amp; Poms, 1985, 69)</li> <li>b. The /δ/ sound in English is similar to the sound of the letter d between vowels in certain Spanish words such as dado or dedo. (/δ/ is actually stronger and more visible between the teeth in English.) Nevertheless, /δ/ doesn't exist at the beginning or end of words in Spanish. (Paulette &amp; Poms, 1986).</li> <li>c. "The sound /Θ/ does not exist in most dialects of Spanish. Because it may be difficult for you to recognize, you probably substitute more familiar sounds. The sound /Θ/ will be easy for you to pronounce if you place your tongue between your teeth and keep the airstream continuous" (Paulette &amp; Poms, 1986, p. 32). For this sounds, there is no tension in the vocal track.</li> </ol> </li> <li>3. Provide feedback on recordings.</li> <li>4. Ask students to watch two videos about the terms: Hispanic and Latino, then answer the exit ticket.</li> </ol> |

|   |  |
|---|--|
|   | 5. Check the final version of this session prayer.   |
| <b>Description of activities</b>  | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Ask students to read the prayers assigned for this session. Read it aloud. Once they are sure about the pronunciation, record it and upload it to Google Classroom.</li> <li>3. Then do the activities for /ow/, /ð/ and the /θ/ sounds. For each sound, there are three tasks: <ol style="list-style-type: none"> <li>a. The first one is about how the sound is articulated and its pronunciation.</li> <li>b. The second is about spelling patterns that the sound has.</li> <li>c. The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>4. Watch two videos about a video that discusses the terms: Latino and Hispanic.</li> <li>5. Students must upload the final version of this session prayer.</li> </ol>   |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <p><b>long o /oo/</b></p> <ol style="list-style-type: none"> <li>1. Pronunciation <a href="https://pronuncian.com/pronounce-long-o">https://pronuncian.com/pronounce-long-o</a></li> <li>2. Spelling <a href="https://pronuncian.com/long-o-spellings">https://pronuncian.com/long-o-spellings</a></li> <li>3. Practice <a href="https://pronuncian.com/long-o-practice">https://pronuncian.com/long-o-practice</a></li> </ol> <p><b>th sound (voiced) /ð/</b></p> <ol style="list-style-type: none"> <li>4. Pronunciation <a href="https://pronuncian.com/pronounce-th-sounds">https://pronuncian.com/pronounce-th-sounds</a></li> <li>5. Spelling <a href="https://pronuncian.com/voiced-and-unvoiced-th-spellings">https://pronuncian.com/voiced-and-unvoiced-th-spellings</a></li> <li>6. Practice <a href="https://pronuncian.com/voiced-th">https://pronuncian.com/voiced-th</a></li> </ol> <p><b>th sound (unvoiced) /θ/</b></p> <ol style="list-style-type: none"> <li>7. Pronunciation <a href="https://pronuncian.com/pronounce-th-sounds">https://pronuncian.com/pronounce-th-sounds</a></li> <li>8. Spelling <a href="https://pronuncian.com/voiced-and-unvoiced-th-spellings">https://pronuncian.com/voiced-and-unvoiced-th-spellings</a></li> <li>9. Practice <a href="https://pronuncian.com/unvoiced-th">https://pronuncian.com/unvoiced-th</a></li> </ol> <p><b>Meaning of Hispanic and Latino</b></p> <ol style="list-style-type: none"> <li>10. What Being Hispanic and Latinx Means in the United States <a href="https://www.youtube.com/watch?v=Q1A4Vsh5Qas">https://www.youtube.com/watch?v=Q1A4Vsh5Qas</a> (3:31)</li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b>                            | Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times and then record the best version and uploaded to Google classroom.  |
| <b>Formative/Summative Assessment Method(s):</b>  | feedback on recordings and a rubric for assessment   |
| <b>Closure</b>  | <b>Exit Ticket</b><br>1. Do you agree with the definition? why? or why not?  |

|  |   |
|--|---|
|  | <p>2. Does the term Hispanic really represent you?</p> <p>3. Is Latino a better term?</p> |
|--|---|



## Session 10

### Content-based Central Focus:

1. Pronunciation: Sounds /uw/and /b/
2. Prayers: "Sign of Peace" and "Lamb of God"
3. Culture: Structural Racialization



### Objective(s):

1. STWBA to deliver properly the following prayers: "Sign of Peace" and "Lamb of God"
2. STWBA to identify structural racialization.



### Language Objective(s):



STWBA to articulate /uw/, /b/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

1. Activate prior knowledge with the prayers, "Sign of Peace" and "Lamb of God".
2. Use mnemonic technique that will help mastering these sounds, /uw/and /b/.
3. Provide feedback on the initial recording of prayers for this session
4. Check the final version of this session prayers

| Activity   | Description of Activities and Setting (Student Engagement)  |
|--|---|
| <b>Warm-up</b><br>        | Read the prayers for this session aloud, once you feel you have your best option, use your phone to record them and then upload them to Google Classroom.   |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Ask students to upload their recordings</li> <li>2. Ask students to read the explanations about the sounds first. <ol style="list-style-type: none"> <li>a. "The sound /uw/ in English is similar to stressed 'ú' in Spanish. (/uw/ is actually more prolonged than Spanish 'ú') (Dale &amp; Poms, 1985, p. 51). 'w' implies to prolong and round your lips.</li> <li>b. /b/ is like the sound of the letter b when it follows 'n' or 'm' or begins a sentence in Spanish as in 'también', 'tambor', or 'Benito tiene un buen barco'. In Spanish, the letters b and v are pronounced alike.</li> <li>b. "When /b/ is the last sound in a word, many Spanish speakers forget to make their vocal cords vibrate" (Paulette &amp; Poms, 1986, p. 85). When 'b' is between vowels in Spanish, the lips barely close. This does not happen in English. Be careful when saying words in English with 'b' between vowels, for example, debate, abundance. You must be sure that you press your lips to articulate the /b/.</li> </ol> </li> <li>3. Provide feedback on recordings.</li> <li>4. Ask students to watch two videos about structural racialization, then answer the exit ticket.</li> <li>5. Check the final version of this session prayers.</li> </ol> |

|   |  |
|---|--|
| <b>Description of activities</b>  | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Read the prayers assigned for this session. Read them aloud. Once you are sure about your pronunciation, record them and upload them to Google classroom.</li> <li>3. Then do the activities for /uw/ and the /b/ sound. For each sound, there are three tasks: <ol style="list-style-type: none"> <li>a. The first one is about how the sound is articulated and its pronunciation.</li> <li>b. The second is about spelling patterns that the sound has.</li> <li>c. The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>4. Watch two videos to learn about structural racialization.</li> <li>5. Students must upload the final version of this session prayer.</li> </ol>   |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <b>oo sound /u/</b> <ol style="list-style-type: none"> <li>1. Pronunciation <a href="https://pronuncian.com/pronounce-oo-sound">https://pronuncian.com/pronounce-oo-sound</a></li> <li>2. Spelling <a href="https://pronuncian.com/oo-spellings">https://pronuncian.com/oo-spellings</a></li> <li>3. Practice <a href="https://pronuncian.com/oo-sound">https://pronuncian.com/oo-sound</a></li> </ol> <b>b sound /b/</b> <ol style="list-style-type: none"> <li>4. Pronunciation <a href="https://pronuncian.com/pronounce-b-sound">https://pronuncian.com/pronounce-b-sound</a></li> <li>5. Spelling <a href="https://pronuncian.com/b-spellings">https://pronuncian.com/b-spellings</a></li> <li>6. Practice <a href="https://pronuncian.com/b-sound">https://pronuncian.com/b-sound</a></li> </ol> <b>Structural racialization</b> <ol style="list-style-type: none"> <li>7. What is structural racism?<br/><a href="https://www.youtube.com/watch?v=rGY1EXgYD9g">https://www.youtube.com/watch?v=rGY1EXgYD9g</a></li> <li>8. The Racialization Process<br/><a href="https://www.youtube.com/watch?v=cTcs-qOaAQ0&amp;t=38s&amp;pbjreload=101">https://www.youtube.com/watch?v=cTcs-qOaAQ0&amp;t=38s&amp;pbjreload=101</a></li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b>                            | <p>Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times and then record the best version and upload it to Google Classroom.</p>  |
| <b>Formative/Summative Assessment Method(s):</b>  | <p>feedback on recordings and a rubric for assessment</p>  |
| <b>Closure</b>  | <b>Exit Ticket</b> <ol style="list-style-type: none"> <li>1. What is structural racialization?</li> <li>2. How do you see it in your community?</li> <li>3. What should be done to eliminate it?</li> </ol>  |



## Session 11

### Content-based Central Focus:

1. Pronunciation: Sounds /U/and /v/
2. Prayers: "The Glory Be" and "Hail Mary"
3. Culture: Implicit Biases



### Objective(s):

1. STWBA to pronounce properly the following prayers: "The Glory Be" and "Hail Mary".
2. STWBA to discover implicit biases.



### Language Objective(s):



STWBA to articulate /U/and /v/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

1. Activate prior knowledge by praying "The Glory Be" and "Hail Mary".
2. Set mnemonic technique that will help mastering these sounds, /U/and /v/.
3. Provide feedback on the initial recordings of "The Glory Be" and "Hail Mary"
4. Check the final version of this session prayers.

| Activity   | Description of Activities and Setting (Student Engagement)   |
|--|--|
| <b>Warm-up</b><br>        | Read the prayers for this session aloud, once you feel you have your best versions, use your phone to record them, and then upload them to Google Classroom.   |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Ask students to upload their recordings</li> <li>2. Explain about the sounds /U/ and /v/ <ol style="list-style-type: none"> <li>a. In Spanish, there is no /U/ sound. You must learn how to articulate it. It is produced by making a 'u' sound without tensing and slightly opening your mouth.</li> <li>b. The consonant sound /v/ does not exist in Spanish. The Spanish letter v is pronounced exactly like b (tuvo and tubo are pronounced the same). In English /v/ is a different sound from /b/. When /v/is the last sound in a word, many Spanish speakers forget to vibrate their vocal cords. This will make /v/ sound like /f/. "you must place your upper teeth over your bottom lip and remember to make your vocal cords vibrate" (Paulette &amp; Poms, 1986, p. 93).</li> <li>c. The sound /f/ is pronounced the same way as the Spanish 'f'.</li> <li>d. Provide feedback on recordings.</li> </ol> </li> <li>3. Ask students to watch two videos about implicit biases, then answer the exit ticket.</li> <li>4. Check the final version of this session prayers.</li> </ol> |

|   |   |
|---|---|
| <b>Description of activities</b>  | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Read the prayers assigned for this session. Read it aloud. Once you are sure about the pronunciation, record them and upload them to Google classroom.</li> <li>3. Then do the activities for the /U/ and the /v/ sound. For each sound, there are three tasks: <ol style="list-style-type: none"> <li>a. The first one is about how the sound is articulated and its pronunciation.</li> <li>b. The second is about spelling patterns that the sound has.</li> <li>c. The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>4. Watch two videos about implicit biases.</li> <li>5. Students must upload the final version of this session prayer.</li> </ol>  |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language (academic/new)</b><br> | <b>other u /ʊ/</b> <ol style="list-style-type: none"> <li>1. Pronunciation <a href="https://pronuncian.com/pronounce-other-u">https://pronuncian.com/pronounce-other-u</a></li> <li>2. Spelling <a href="https://pronuncian.com/other-u-spellings">https://pronuncian.com/other-u-spellings</a></li> <li>3. Practice <a href="https://pronuncian.com/u-sound-practice">https://pronuncian.com/u-sound-practice</a></li> </ol> <b>v sound /v/</b> <ol style="list-style-type: none"> <li>4. Pronunciation <a href="https://pronuncian.com/pronounce-v-sound">https://pronuncian.com/pronounce-v-sound</a></li> <li>5. Spelling <a href="https://pronuncian.com/v-spellings">https://pronuncian.com/v-spellings</a></li> <li>6. Practice <a href="https://pronuncian.com/v-sound-">https://pronuncian.com/v-sound-</a></li> </ol> <b>Implicit biases</b> <ol style="list-style-type: none"> <li>7. We all have implicit biases. So, what can we do about it?   Dushaw Hockett<br/><a href="https://www.youtube.com/watch?v=kKHSJHkPeLY&amp;t=632s">https://www.youtube.com/watch?v=kKHSJHkPeLY&amp;t=632s</a></li> <li>8. Implicit Bias   Concepts Unwrapped<br/><a href="https://www.youtube.com/watch?v=OoBvzI-YZf4">https://www.youtube.com/watch?v=OoBvzI-YZf4</a></li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b>                            | Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times and then record the best versions and upload them to Google Classroom.   |
| <b>Formative/Summative Assessment Method(s):</b>  | feedback on recordings and a rubric for assessment  |
| <b>Closure</b>  | <b>Exit Ticket</b> <ol style="list-style-type: none"> <li>1. What are implicit biases?</li> <li>2. How do you manage your biases?</li> <li>3. Give two examples of implicit biases.</li> </ol>  |



## Session 12

### Content-based Central Focus:

1. Pronunciation: Sounds /w/ and /y/
2. Prayers: "Hail, Holy Queen"
3. Culture: Microaggressions



### Objective(s):

1. STWBA to articulate properly the following prayer, "Hail, Holy Queen".
2. STWBA to examine how microaggressions work between a culture.



### Language Objective(s):



STWBA to articulate /w/and /y/ accurately for oral performances.

**Materials/Technology used:** computer, smartphones, videos, voice recording, transcriptions, pdf, forms, Google Classroom App, and Zoom App

### Learning Strategy: metacognition

1. Activate prior knowledge by reciting the "Hail, Holy Queen".
2. Set mnemonic technique that will help mastering these sounds, /w/ and /y/.
3. Provide feedback on the initial recordings
4. Evaluation check the final version of the prayer.

| Activity   | Description of Activities and Setting (Student Engagement)   |
|--|--|
| <b>Warm-up</b><br>        | Read the prayers for this session aloud, once you feel you have your best option, use your phone to record it, and then upload it to Google Classroom.   |
| <b>Teacher Input:</b><br> | <ol style="list-style-type: none"> <li>1. Ask students to upload their recordings</li> <li>2. Explain about the sounds to be studied. <ol style="list-style-type: none"> <li>a. The sound /w/ is like the sound of the Spanish 'u' after 'c', 'g', or 'b' (as in 'cuando', 'antiguo', 'abuela') or hu ('huele', 'hueso'). "The sound /w/ frequently alternates with /g/ in Spanish. For example, some speakers often say either /gueso/ or /weso/ for hueso. If you pronounce English /w/ with the harsh forceful quality that some Spanish speakers use for 'hu'. It will sound like you are saying a /g/ before the /w/." (Paulette &amp; Poms, 1986, p. 111)</li> <li>b. Spanish words with this sound are spelled with 'y', 'll', or 'hie'. Spanish speakers vary in their use of the sounds /y/and /dʒ/ as in Jess. In English, these sounds cannot be used interchangeably without confusing your listeners. "To pronounce /y/ correctly, be sure the tip of your tongue is against the back of your lower front teeth and not touching the roof of your mouth" (Paulette &amp; Poms, 1986, p. 67).</li> </ol> </li> <li>3. Provide feedback on recordings.</li> <li>4. Ask students to watch two videos about high context and low context cultures, then answer the exit ticket.</li> <li>5. Check the final version of this session prayers.</li> </ol> |

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| <b>Description of activities</b>   | <ol style="list-style-type: none"> <li>1. Read the introductory material in Google Classroom.</li> <li>2. Read the prayers assigned for this session. Read it aloud. Once you are sure about your pronunciation, record it and upload it to Google classroom.</li> <li>3. Then do the activities for /w/ and the /y/ sound. For each sound, there are three tasks: <ol style="list-style-type: none"> <li>a. The first one is about how the sound is articulated and its pronunciation.</li> <li>b. The second is about spelling patterns that the sound has.</li> <li>c. The third is a practice. You will have a set of words to practice each sound.</li> </ol> </li> <li>4. Watch two videos about culture.</li> <li>5. Students must upload the final version of this session prayer.</li> </ol>  |
| <b>Guided Practice/Application</b><br><b>*Focus on student engagement and application of language</b><br><br><b>(academic/new)</b> | <b>w sound /w</b> <ol style="list-style-type: none"> <li>1. Pronunciation <a href="https://pronuncian.com/pronounce-w-sound">https://pronuncian.com/pronounce-w-sound</a></li> <li>2. Spelling <a href="https://pronuncian.com/w-spellings">https://pronuncian.com/w-spellings</a></li> <li>3. Practice <a href="https://pronuncian.com/w-sound">https://pronuncian.com/w-sound</a></li> </ol> <b>y sound /y/</b> <ol style="list-style-type: none"> <li>4. Pronunciation <a href="https://pronuncian.com/pronounce-y-sound">https://pronuncian.com/pronounce-y-sound</a></li> <li>5. Spelling <a href="https://pronuncian.com/y-spellings">https://pronuncian.com/y-spellings</a></li> <li>6. Practice <a href="https://pronuncian.com/y-sound">https://pronuncian.com/y-sound</a></li> </ol> <b>Microaggressions</b> <ol style="list-style-type: none"> <li>7. What is the definition of microaggression?<br/> <a href="https://www.youtube.com/watch?v=bjzWENcW6NQ&amp;pbjrel=101">https://www.youtube.com/watch?v=bjzWENcW6NQ&amp;pbjrel=101</a></li> <li>8. Eliminating Microaggressions: The Next Level of Inclusion<br/> <a href="https://www.youtube.com/watch?v=cPqVit6TJjw">https://www.youtube.com/watch?v=cPqVit6TJjw</a></li> </ol> |
| <b>Independent Practice/Application</b><br><b>*Focus on continued application of language</b>                                     | Final recording of prayers. Students will have a chance to study their feedback on the first recording and contact the teacher via Zoom for questions. After that, they will rehearse the prayers many times and then record the best version and uploaded to Google Classroom.  |
| <b>Formative/Summative Assessment Method(s):</b>   | feedback on recordings and a rubric for assessment   |
| <b>Closure</b>   | <b>Exit Ticket</b> <ol style="list-style-type: none"> <li>1. What are microaggressions?</li> <li>2. How do you stop them?</li> <li>3. How can you promote an atmosphere without microaggressions in your community?</li> </ol>   |

### Rubric for pronunciation activities

For every recording, this rubric will be used to record mispronunciation.

| VOWELS    | Consonants | Exc. | VG | NI | Mispronounced words |
|-----------|------------|------|----|----|---------------------|
| 1. /ɪ/    | /n/        |      |    |    |                     |
| 2. /iy/   | /m/        |      |    |    |                     |
| 3. /ɑ/    | /ŋ/        |      |    |    |                     |
| 4. /æ/    | /s/        |      |    |    |                     |
| 5. /ɛ/    | /z/        |      |    |    |                     |
| 6. /ey/   | /r/        |      |    |    |                     |
| 7. /ʌ, ɜ/ | /l/        |      |    |    |                     |
| /ə, ɝ/    |            |      |    |    |                     |
| 8. /ɔ/    | /t/        | /d/  |    |    |                     |
| 9. /ow/   | /θ/        | /ð/  |    |    |                     |
| 10. /uw/  | /b/        |      |    |    |                     |
| 11. /ʊ/   | /v/        |      |    |    |                     |
| 12.       | /y/        | /w/  |    |    |                     |

|   |  |  |
|---|--|--|
| <b>EXC</b><br><b>3</b>  | <b>VERY GOOD</b><br><b>2</b>   | <b>NEEDS</b><br><b>IMPROVEMENT</b><br><b>1</b>   |
| <b>Student</b><br><b>pronounced</b><br><b>these set of</b><br><b>sounds correctly</b> | <b>Student</b><br><b>pronounced</b><br><b>most sounds</b><br><b>well</b> | <b>Student</b><br><b>mispronounced three</b><br><b>or more of these</b><br><b>sounds</b> |

## **Chapter Five: Conclusion**

I started in a new position two years ago and this thesis process has given me the opportunity to observe needs in my workplace. As the Hispanic population has increased in South Carolina, the need for Spanish speaking priests has increased too in many churches. A solution to this was to bring foreign priests. Nevertheless, most of the Hispanic priests came with limited English proficiency to serve not only the Hispanic communities, but also English communities as well. I have also noticed that ESL programs are not sufficient for these priests. They needed more practice on what they do. This is to perform the mass aloud. This project gives these priests the opportunity to work on those specific prayers that must be said in public. Thus, this project focuses on improving the pronunciation by using liturgical prayers.

Some scholars believe that teaching English as a second language should move towards English for specific purposes because most students learn English to work on their professions. I do not subscribe fully to this idea, but I do agree that for some professions, ELL students should get training on their specific fields. Other scholars have also pointed out some difficulties to learn a second language after certain age. Nonetheless, teaching pronunciation does not have to have the goal of acquiring native-like pronunciation. It is understood that older people will always have an accent when speaking a second language in general. The main reason why these priests need to improve their pronunciation is because communication gets better. Priests must announce the prayers in a way that they can best transmit their message to the congregation. With that goal in mind, teaching pronunciation becomes a must for the project. I do not fully agree with the communicative approach that look at pronunciation as part of an unconscious process. Conversely, I believe that focused attention on pronunciation can improve outcomes.

This project takes metacognitive stands where students must understand how their brain works. Some scholars in this field also proposed a close look at memory processes. This project was created with that in mind by asking priests to record prayers. The project develops three activities to accomplish better pronunciation. First, there is the preliminary recording of a prayer. Then the teacher provides feedback about pronunciation points. Meanwhile, priests work on specific sounds on each session. Finally, another recording of the same prayer is required, and the teacher provides feedback again. This project engages two metacognitive strategies, students' motivation, and the use of repetition.

Learning a second language may require a conscious physical knowledge of sound production. Knowing how a sound is articulated gives students the ability to master new language elements. By learning how to place their tongue and how to move their vocal track, students better their pronunciation. When one is speaking, he or she cannot be thinking of articulation. My beliefs with the idea that through constant repetitions, difficult sound production becomes mechanical. Then, when it is time to use a difficult sound, it comes out accurately because of the conscious repetitions that have internalized the mechanical process.

I have chosen to incorporate some cultural topics because it is not enough to enunciate those prayers properly. They are to be set in a cultural context. Priests must learn about culture because without the discussion on some issues, problems may arise. The scenario priests face is multicultural and has many layers. These individuals usually come from Latin American countries. Therefore, they must learn about American communities and Hispanic communities. When a person is not exposed to different scenarios, she or he may think that their behaviors and values are universal. This project includes a cultural section to aid priest to articulate the prayers within the cultural contexts that those prayers belong to.

There are still many other topics that can be studied regarding pronunciation, religious discourse, and culture. First, this project was limited to some features of pronunciation. There are other areas of pronunciation that can be added, such as the rest of the consonant and vowel sounds. Then, after working on sounds, another project may continue with suprasegmentals as sentence stress, intonation, and so forth. Second, I observed that there was a need to better enunciate religious discourse. Priests taking on ESL classes are left to their own resources to decipher religious rite pronunciation. This project is just a beginning. It does not seek to cover the entire scope of the religious discourse. Third, cultural issues may be expanded. The cultural selections for this project are just a few among many, all meant to create awareness. There are other topics that can be added to future projects.

Creating this ESP project has provided me with a broader scope to teaching a second language. I have learned that there are many resources that can help in the process. One does not need to start from zero, even if it is a specific project like this one. I feel this project will be very useful in my church community.

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